And yen, forseeth, Dr. Stevens, call this "pradeter" It is sedition. If the Church is divided by
the "aid and comfort" thus afforded to factionists
from the headquarters, or, if the Church is frightened
how her propriety into shameful cowardice, and men
shall ask what caused this ruin, or this shame, the
asswer will be, "The course of The Advocate and
"Journal for six months preceding the General Conference." If the Church should, by strange infatution, be divided, and it should be asked who split the
Mathedist Church in two, the answer will be, "Bishop Methodist Church in two, the answer will be, "Bish andew the first time, and Abel Stevens the seconds." We have remainly

ference." If the Church in two, the answer will be, "Bishop Andrew the first time, and Abel Stevens the second time." We have remembered not only a southern berder, but a great north east and a great northweet, and a firm center. What, in all these sections, the feeling is, our church papers, even while I am writing, leave arrived to tell. Says our Herald, at Boston:

"New England is a socid enthis subject as her own sea breezes, a determined as her own grante mountains. She will vore, abe, against Blavery, because she thinks 600 demands it—but she will do! it as lovingly as G denforces his leave."

Our North. Western Advocate responds:

But northward, so sore has become the public conscience that when the tree shall be advanced action—unless that advanced action—the state of the church may imped span some decided conceasion to Northern sentiment. It to idle word when we say that the unity of the church may imped span some decided conceasion to Northern sentiment. It is to idle word when we say that the unity of the church may imped span some decided conceasion to Northern sentiment. It is to idle word when we say that the unity of the church may imped span some decided conceasion to Northern sentiment. It is to idle word when we say that the unity of the church had selected by the product of principle. There is not a step betward in a single conference, nor among our people. Look at this, brethern. As it desire the unity of the church, look to it."

While such is the feeling of the North-East and North-West you have frequently, yourself, proclaimed that the center is on the point of secession. And yet what is your course? You rally up the border to a desperate and reckless opposition. If, then, the meeting of the border with the great body of the Church," it has in its editoral department firmly endeavored to maintain those institutions—our Episcopacy, our Itinerancy, and car leaves to a second and the first of the Church; but has excluded from its own area all propositions for a change of discipline. Every sy erward calmly to the result as a simple test of the neral strength of the Church to take her proper stand in the great question which God has placed before ier. I trust she has that moral strength; otherwise ier. I trust she has that moral strength; otherwise his weary, weary war, which estranges the hearts of rethren and absorbe her energies from other great merprises of good, will still hang heavy on her soul. But I can scarce express my reprehension, my brothers, t your extrawagant efforts to affect the calmness of he Church with panic, to disturb her clear, consciencing, rational dehberations with threats of division and clamp of rule, attractioning thereby the head of the constant of the ious, rational dehberations with threats of division and clamor of ruin, strengthening thereby the hands of the diskyal in extorting a wrong decision from the frightened heart of the church. In all your alarming paragraphs I cannot recollect a single rebuke which you administer to the secessionists on your side, who you say will convulse the Church. Their menaces, to all appearance, you hold as right, and cultivate them as see much capital wherewith to subdue the Church into subjection under their pressure. You seek the unity of the Church; but that unity is to be under the rod of our little Church Slave-power. I, on the other hand,

subjection under their pressure. You seek the unity of the Church; but that unity is to be under the rod of our little Church Slave-power. I, on the other hand, shuke both secessionisms alike, believing that neither is has any reason, in either event, to leave the combinion of the Church, and that it is the duty of the reh to take that medium course which, while it is satisfy the fair demands of the friends of freedom, will afford no just dissatisfaction to the loyal and earnest Anti-Slavery men of our border.

Paintul, indeed, is the obloquy which middle men like myself are called to undergo from either extreme, and especially from your extreme—by far the most severe and bitterly proscriptive of the two. The laity of New-York City in our Church are taught by those, who are themselves threatening division, to believe us disloyal men; and "abolitioniste," "faustice," extreme men," are the epithets with which the bigoted are induced to withhold from us the courtesies of even social life. I have been a member of the Methodist Episcopal Church from my childhood—have been her son and minister some more years than you—have served her with the best strength of my life, and grown infirm in her service—I have sympathized in her calantities and rejoiced in her prosperities—I have served her with the best strength of my life, and grown infirm in her service—I have sympathized in her calamities and rejoiced in her prosperities—I have wished to preserve her present organism in its strength, being less willing for any structural change than yourself. It seems to me, then, very hard at this time of life, without ever having uttered the first disloyal syllable, to be held, even inclusively with others, and by those who are threatening disunion column by column, as a disorganizer and a disunionist, a destroyer of the Church of my birth and of my choice. It seems hard to be thus held up in that character, in our chief paper, by our chief editor, to the ministry and laity of this metropolis, and a large part of my Church. And when I look round and see the grave and weighty men who have committed them. grave and weighty men who have committed them-selves, and in a measure committed me, to this change; convex, and in a measure committee me, to this change; our bempsters, our Thomsons, our Hibbards, our Kings leys, and our Eddys; and when I see whole Conferences solemnly committing themselves to it in solid column, I wender that so many wise men can be so intainated, and you, dear brother, be left almost alone to call them it assets.

call them to reason.

What is this mighty change? It is the so altering a line or two in our book of discipline as to make non-slaveholding a requisite for constitutional membership. That is all. The number of slaveholders in our Church we are told is some five thousand, mostly confined to two Conferences; by the time of the next census will be much fewer, and by the census next after nearly none st all. The change does not of itself exected any section, or any Conference, or anybody. Slaveholders are still members of the Church, and whether they be slaveholders within its interest, or, whether if they are they shall be tried, or condemned, if tried, depends upon their own immediate part of the Church. My agestion will ever find his membership in the Church actually dissevered by it against his will. Simply, the cover of constitutionality is withdrawn from slaveholding memberhip. A few bitter slaveholders will doubtless leave in disgust, but the numerical loss will be our moral gain. For, what will the Conferences containing the slaveholders do, on the change of rule? According to an extract given by you from their sections.

cording to an extract given by you from their sectional paper, they will take one of three ways. They will join the Church South; or, they will form an independent Church; or, they will practically disregard the rule. Now which will they do?

I dismiss the first from consideration. A faw, with the conditions of the second relationship to the second relationship.

I dismise the first from consideration. A few, with a good riddance to them, will perhaps, go South. But no ene unagines that with the present amount of Auti-Slaveryism there existing, and the rising tide of Anti-Slaveryism looming up in the future, the border Conferences will join the Church South.

I dismiss also the second. The attachment of large masses will still remain to the Methodist Episcopal Church, and the certainty of disintegration, as the principles of freedom advance, would render the course unsafe. This would doubtlees be the best course for the interest of us the seneral Church. The diminution of unsafe. This would doubtlees be the best course for the interest of us, the general Church. The diminution of our organic amount would be small; and being then a pure, united Anti-Slavery Church in principle and fact, the increase of our moral power would be immense. But it would be destructive to them. The danger that our Church, then purely Anti-Slavery, would soon crowd spon the ground and annihilate their organism, is too alpable to be disregarded. Ten years time would mig them back again in broken fragments, to our lethodist Episcopal Church.

dist Episcopal Church. The third is alone possible, and will be adopted, he charge of the Ruis will be but a paper change, will have only a declaratory force—announcing the Blavery principle of the Church. And this is all value—and a great value I shall show it to be—in change to remier it desirable. It is the strongest scale form in which we can express the proposition at the Methodist Epicopal Church maintains that to id a slave with a slaveholding intention is sin. That it is a single form of the course adopted we were ago informed by the elder Dr. Bond, who advised his course in The Advocate to the Border, without a starting voice from it. The same policy was anounced in an Editorial of The Advocate just before less feneral Conference, written, I suppose by the bounger Dr. Bond. All the reasons for this, the mild-st ad eafest course, exist more strongly now, and lexist in increasure power, tables your course. Dr. The third is alone possible, and will be adopted is a defect course, exist more strongly now, and lexist, in increasing power, unless your course. Dr. Sevens, arouses a fiercer and bolder purpose. This reduces the changed General Rule to an abstract propellion. A proposition which annouces the proud doctoral position of the Church, and is prophetic of what you as well as I, hope is the real position to which she in the course of the change by a position of the Churcu, and position as well as I, hepe is the real position. rise not many years hence. Then, if asked, we at dees your Church think of slaveholding 'riply is, 'She holds it to be sin.' 'Is she, then, it reholding Church!' 'No, although there are veholders processed !"

vehciders acconstitutionally in the Church without power to expel them." the for slavebelding from this change of rale is por-

feetly clear. With newiling Bishops in the Birder section, unwilling Presiding Elders, unwilling Conference, unwilling Pasters, and unwilling Churches, what power has the General Conference to reach the individual? The prohibitory rule could poleose only a moral force; but that moral force is of infinite interested.

And why is it important to pass this change of rule? Because it is the duty of the Church before G of to explain sin to men, and to oppose it with all her moral power in the earth. And slaveholding, willful, self-interested slaveholding is sin. If to steal is sin, to steal a man is the highest sin. If to steal a man is a reconstructed state of the highest sin. interested stavenoising is sin. It to steal a man is the bighest sin. It to steal a man is a momentary act of sin, willfully and selfishly to hold him stolen is a permanent state of sin. It is a sin just as polygamy is sin; just as intemperance is sin. If the Church cannot expel the sinner, it is her duty to declare the sin, and to clear her own character, as speedily as possible, by renouncing and denouncing the sin in her most solemn and fundamental forms before heaven and earth. And therefore we say it is the most solemn duty of the Methodist Episcopai Church, hourly pressing upon her, to pass this change of rule, or perform some other solemn act equivalent, by which she shall testify her principle and vindicate her character as a Holy Church of Christ. Every hour of neglect of the Church to perform this duty is an hour of sin. And we say it is the duty of every member of this Church to perform his part in this act of self-purification from the dark stain of sin. He who refuses or neglects to perform this once-explained duty, stande guilty and condemned before the bar of his adjudging God. It is an awful doctrine to proclaim, and an awful responsibility rests upon him, my dear brother, who or neglects to perform this once-explained daty, stands guilty and condemned before the bar of his adjudging God. It is an awful doctrine to proclaim, and an awful responsibility rests upon him, my dear brother, who proclaims from one of the watch-towers of Zion that it is her duty to share a little in the sin to convert the sinner! Awful morality to teach that the Church must practice a little polygamy in order to convert the polygamists, or indulge a little drunkenness to convert the intemperate, or to hold a few slaves to convert the slaveholders. Not such are the precepts or examples of the pure Jesus. If the Church would convert the souls of men, she must stand apart from the sins of of the pure Jesus. It the Church would convert the souls of men, she must stand apart from the sins of men. The more she compromises with sin, the more do sinners multiply: skepticism increases, infidelity laughs at her disgrace, the name of Christ is blasphemed, and the souls of men are destroyed. Such is the awful picture of the results of the complicity of the American Church with the sin of Slavery, from which this change of rule seeks, as far as in us lies, to delives the Church of our choice.

which this change of rule seeks, as far as in us less, to deliver the Church of our choice.

And, now, what mighty convulsion need result from this simple change? Everything will move on organ-ically, just as it has before. You say that division "will strike through our whole central mass." Will it

"will strike through our whole central mass." Will it so? Let us see.

By striking "through the central mass." you cannot, of course, mean that all our individual Churches will be divided through the center. You must mean that our whole Church extent will be divided geographically, by a central line. This "mighty crack" will cut, perhaps, North and South, through Ohio, from Cincinnati to the Erie? But no, for both sides of this line are equally loyal to the Church, and equally zealous for the charge of rule. Or it may be a line East and West. But such a line could not even take off the Western Border Churches. For there stands our Central Christian Advocate, with its Anti-Slavery constituency, continually increasing with a flood-tide of Freesoil immigration, and with its stronger Anti-Slavery columns, as you admit, than any other periodical of the Church.

Who, then, are going to recede? Is it the strip of

soil immigration, and with its stronger Anti-Siavery columns, as you admit, than any other periodical of the Church.

Who, then, are going to recede? Is it the strip of Northern Churches along the Atlantic? Let us see. Will Philadelphia secede? Will Drs. Durbin, Hodgson, Castle, lead off a secession? No one believes it. These are loyal men and sound. They are neither revolutionists nor disorganizers. And I will answer, too, for the Jersey Conferences. Dr. John S. Porter, D. D. Lore, and Dr. Wiley, and all their host, are good men and true.

Let us come, then, to New-York. Do you mean to secede, Dr. Stevens? Do your friends (that is, those who think with you) mean to secede? Surely no. You are conservatives. You launch your thunders against secessionists—especially the possible secessionists of Western New-York. But is city secession any better than rural secession? Besides, if you secede, who but yourselves is responsible? Your picture of ruin is not so much a description of what will be, as a threatening of what you will do. You foretell, and you will fulfill. Why are Anti-Slavery men to be denounced as revolutionize, because you revolutionize? There will be only just so much evil as you are pleased to commit. But you have no intention to secede or revolutionize. And have any of the eminent ministers in New-York any revolutionary intentions? Will the venerable Dr. Bangs, the eloquent Dr. McClintock, the courteous Dr. Kennedy secede? None of them. These men are true to our common Methodism. Their connecls will be counsels of peace. And how about our Churches? Will St. Paul's secede?—will Allen street?—will John street? Not one of them. But, if I am mistaken, I would like to be informed. If there be revolutionists among us, we would like to know who they are. The seceding minister, the seceding Church, ought, in honor, to announce their position before the time. Let the destructives show their hand. And what, then, Dr. Stevens, would appear? That, as between your section and mine, all the secession, all the islo the name. And what, then, Dr. Stevens, would appear? That, as between your section and mine, all the secession, all the disloyalty, all the danger, and all the destruction, must come from your own side of the house. You, with your clients, hold the reins of the whole destructive movement, and are absolutely responsible if harm appears.

whole destructive movement, and are absolutely responsible if harm ensue.

And because you hold the reins, all is safe. You realize too much the union, the honor, the future properity of the Methodist Episcopal Church, to permit you—for a mere propositional change, merely doctrinal in its character, without organic or executive force—to in its character, without organic or evolution, ange you or your friends into secession or revolution. You will not incur "the life-long remorse" of dividing the Church. You will not persist in saying to the Church and General Conference, "If you do not do as we say, we will raise a convulsion that will not be merely local," but "divide the center." "We will head to be General Conference, we will break down break up the General Conference; we will break down the Episcopacy; we will close the honorable history of the Church."

The glowing descriptions, then, of the ruin that will The glowing descriptions, then, of the run that will ensue upon the change of rule, are a fancy sketch, an ideality, a picture without an original, a threat without a purpose of execution—for the plain reason that the change itself is not half so efficient, organically and executively, as either opponents or supporters su pose. It will not actually "turn the slaveholders of ose. It will not actually "turn the slaveholders out of the Church." The superiority of this over any other form and method proposed consists in the greater solemnity of its fundamental and constitutional character, and in the fact that it is a finality which will terminate the controversy. Let us dwell a moment of the state of the controversy.

this point. You propose a Pastoral Address or a Note modes are too little, solemn, fundamenta and permanent. A true etatesmanship requires you at this time to adopt the measure which will be ultimate this time to adopt the measure which and complete and put a close forever to this contro versy in the Church. Yet if the General Rule canno versy in the Church. Yet if the General Rule cannot pass, a Pastoral Address, explicit and clear, might do much to satisfy the strong Anti-Slavery feeling of the Church, and save secession, especially if it promise hope for the future. A Pastoral Address, expressing the full doctrine that all slaveholding with self-interested and willful intent is sin, and should cease from the Church: which should cordially commend our periodicals and our ministers firmly and prudently to promulgate that doctrine; and which should reprehend all invitation or admission of ministers of indiscriminately slaveholding churches to our pulpits, would perhaps be the best substitute for a new rule in case the latter be the best substitute for a new rule in case the latte fail of a two-third vote.

Shall we have merely an explanatory note? Not ce

Shall we have merely an explanatory note? Not certainly the one you propose, for that I conceive amounts to nothing. Its brief purport is this—the slavery which is centrary to the golden rule is sin. I suppose that everybody agrees that everything which is contrary to the golden rule is sin, Slavery, of course, included. You promise that there could be a unanimous vote for this, and seem to think it captious that any-body should contend for more. I think the Church South, and "all the rest of mankind," could vote for it, if occasion required. But I should vote against occupying the Discipline with such a truism. Moreover, it encourages the fallacy that there are two sorts of slaveholding among us—the guilty and the innocent, intentional, and permanent slaveholding within over, it encourages the fallacy that there are two sorts of slaveholding among us—the guilty and the innocent. I doubt the existence of a single case of innocent, intentional, and permanent slaveholding within our church, whatever there may be in other sections. A third method—that ef excluding slaveholders from the church by a mere majority vote, changing our chapter, the platform of the extreme opposite to your own—I have ever promptly rejected. An argument showing its constitutionality can indeed be made. But our every stop here should be carefully guaried, and placed above all constitutional debate. Never would be flood Slavery the second opportunity to bring us placed above all constitutional debate. Never would I afford Slavery the second opportunity to bring us before our National Supreme Court—a tribunal where I afford Slavery the second opportunity to bring in before our National Supreme Court—a tribunal where a very slight pretense against us will deprive us of all justice. It was a disaster to our cause when the propesition of a prohibitory chapter was broached. It is this, not the advocacy of a change of rule, which has given to some of the anti-Slaveryism of Western New York its reckless aspect. But their worst recklessners, so far as measure is concerned, it simply this—that they have proposed to surrender the Church temporalities over to the extremists of your section. This has led them, in language, to undervalue, and even attack, our material establishments in unguarded terms. Let the worst they propose is to give them up to the men of your side. They would be the legal surrenderers; your friends of the border the legalized captors. I would check both sides of that contest.

If a change of chapter is the course, I know none better or safer than that merely declaratory change, proposed by the East Genesse Conference, reaffirming the doctrine of 1784, that "the practice of slaveholding is "contrary to the golden rule"—a very different proposition from that of your note. The inferiority of all these methods to the change of rule is, that they are

trine of 1784, that "the practice of slaveholding is "contrary to the golden rule"—a very different proposition from that of your note. The inferiority of all these methods to the change of rule is, that they are

not fundamental; they have not the solemn sanction of

not fundamental; they have not the solemn sanction of the two-thirds vote, and will not compose the controversy by a satisfactory finality. Take that finality recurse, Dr. Stevens, and instead of convulsion there will be peace. Such a finality I think there is which our Scuth can safely concede, and our East, West and Center will accept. Let us see.

The particular form of general rule to be adopted is of very little consequence, provided it include the idea, that self-interested slaveholding is sin. Men who wish to obtain credit for supporting the change, and yet defeat its adoption, will be very critical about the form. The above idea is well expressed in the new rule proposed by the Providence Conference, which excludes from the Church "slaveholding, buying, or selling, &c. Yet to this might even be asided a discriminating qualification. When we passed our new Temperance Rule, excluding all drinking of ardent spirits the qualification was added, "except in cases of extreme accessity." This is a precisely analogous case, and the qualification can easily be supplied. It might read thus: "Slaveholding for self-interest," or "slaveholding except for emacipation or other heacit of the slave." All these, with any but a quib-"slaveholding except solely for benevolant objects," or "slaveholding except for emancipation or other benefit of the slave." All these, with any but a quibbling criticism, express the itea, and would be accepted by conservative Anti Slavery men. Anti Slavery men of our Border Conferences can grant this, and the great mass of our North would ask no more. The Border, or at least its Anti-Slavery portion, cannot refuse it, for it is the very ground maintained by their own great champion, the late Dr. Bond; nor can you reject it with the shightest consistency, for it is less strong than the form for which you voted at the last General Conference. In this form, then, the great mass of both sides ought, and I think, unless your injudicious course raises the Border demand too high, can agree. It so, the question can be settled, and the peace and repose of the Church secured.

For the newly-invented pretense that the passage of the new rule would be expost facto, there is not a

the newly-invented precise that the passage of the new rule would be expost facto, there is not a shadow of support. It is not a debatable question. That pretense would destroy our temperance rule, and even destroy all power in the Church of changing or adding a rule. Everybody knows that this power in the Church thus to affect our membership is part of the original agreement. It underlies our membership at extraore being the condition express mon which at entrance, being the condition express upon which we enter. Every one knows this, and you knew it; and the seriousness with which you affect to treat the nepsence as a new, grave question is indicrous. Yet even this objection could be evaded by a formula, which, if the objection be valid, must be added to every new rule. Let it be the last in the series of rules, and read thus: "Slaveholding for self-interest; but this

every new rule. Let it be the last in the series of rules, and read thus: "Slaveholding for self-interest; but this "specification shall not be so enforced as to affect membership existing, consistently with our discipline, "previous to its enactment." Equally Indicrous is the pretense that this change of rule would be "a gross insult to our slaveholding brethren of the South." For the Church to refuse to condemn it, because it would insult the sinner, is a soft-cushioned gospel that will not "mention hell to ears polite." We did not refuse to pass our rule against intemperance for fear of insulting our rum-selling brethren. Gentlemen of tender sensibilities around the throat should never incur the hemp. And sinners of an exquisite delicacy should either acquire a sounder moral character, or a tougher system of nerves.

And why the reaffirming with constitutional solem-

of an exquisite delicacy should either acquire a sounder moral character, or a tougher system of nerves.

And why the reaffirming with constitutional solemnity the doctrine of 1784 should be so strenuously, I may say so fiercely and so threateningly opposed, passes my power of comprehension. Why such pictures of ruin, and such implied menaces to bring that min about, if such a thing be done? Surely, Doctor, imagination, or misunderstanding, or partisanship, or love of control, inspires this most rash and thoughtless style of opposition to an invitable and a benign measure. Let it once be passed—the result will be finality and peace. And when this calm and conciliatory view is taken in discussion, much of its acrimony may be discarded, and conservative men may see that the true conservatism is for the change.

Sooner or later this measure must be accomplished. It is in the book of Providence, and is only a question of time. For the assertion made by Sanator Seward in the last Congress, that "that the battle of freedom "is won," is hourly proving itself true. The majority of Presidential electors of the Free States over the Slave States is already 66. So rapidly are the Free States multiplying, and Slave States becoming Free States, that this controversy will soon, blessed be God, be slipping from our fingers before we are aware. In ten years, if the friends of Freedom are faithful to her cause, Slavery will cease to be a question is Church or State, North. The danger of slaveholding supremacy is nearly past; and the asperity of the quarrel, with a more liberal and judicious course on your Church or State, North. The danger of slaveholding supremacy is nearly past; and the asperity of the quartel, with a more liberal and judicious course on your part, may soon begin to pass with it. Meantime the sense of a need that our Church legislation should advance is fast spreading and deepening toward our southern border. It will be, and it is, imperatively demanded. The echoing responses to this demand are pealing through every quarter around us. The General Conference is not distant when the change would pass without a dissenting voice. While, therefore, I should think it folly to precipitate the measure at the expense of convulsion, I see no grounds for such convulsion, and no reason for the earnestness of the opposition to it. And why should even our true Anti-Slavery brethren

of the Baltimore Conferences object to this change of rule? It can have no other organic force than they rule? It can have no other organic force than they please to give it. They are inevitably its final interpreters and executors. And why as a doctrinal proposition should they particularly object? Love of dictation must be resigned, and the pride of immutability must scon cease. For Maryland in the order of a blessed Providence, as all agree, is soon to be a free State, and this rule is only a premonitory announcement of the day-spring of freedom. It is but the programme of her happy future; it but antedates her approaching position. Let but her sons in the ministry of the Methodist Episcopal courch anticipate in the true sprint of freedom and of Methodism the day when mirit of freedom and of Methodism the da true spirit of freedom and of alterdouble the day which Asbury once inaugurated to advance the cause of emancipation on her soil, may again be reinstated. Could my voice but reach them—a voice which they perhaps have most unjustly supposed to be hostile to their interests, or unsympathizing with their difficulties—how would I exhort her ministry, their difficulties—now would I exhort her ministry, especially her younger ministry, not to shun the cross of freedom and righteousness. Nobly have their fathers, by excluding Slavery from their ranks, maintained the protest of freedom, while others slept through the long protest of freedom, while others slept through the long night to the present hour. But, now, alas, those fathers are desirous to stand in their ancient track. Their pride of old position prevents their stirring for ward. The decade of movement has come. Through the ten coming years the triumph of liberty will be consummated, let them not fail to share the honors of the triumph, and be the earliest heralds of its approach. Oh, that they could feel the spirit of the hour and seize the prize that courts their grasp! In whatever form the church shall shape the signal of freedom, but them accent the omen. Even if it aswhatever form the church shan stage
freedom, let them accept the omen. Even if it assume the briefly severe form of this change of rule,
let them prudently but bravely stand the crisis, and
the church without a jar of her peace or unity, will
share the contest, and wear the laurel.

D. D. WHEDON.

UNION SAVING.

To the Kentor of The N. Y. Tribune. The Union is in danger! We beg the reader not to urn away, as from an old story that has ceased o alarm anybody. We do not mean the Union o these States, but the union of that great religious de nemination known as the Methodist Episcopal Church. We all know that it was divided fifteen years ago, and that the cause of its division then was Slavery. Strange as it may seem, Slavery threatens to divide it again. So we are gravely told in the recently published mani-festo of the minority of the ministers of the New-York tests of the minerity of the immisters of the New-York East Conference. That document is printed in The Christian Advocate, of this city. It is a very curious document, and the facts which have called it forth are briefly these: by the Discipline of the Church pro-vision is made for the alteration of wha; are called the General Rules, and these General Rules are, in fact,

the only terms of Church membership.

The constitutional method of altering these Rules, as laid down in the Book of Discipline, is by the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall the present, and vote on such recommendation. This majority being obtained, a majority of two-thirds of the General Conference succeeding is competent to

ffect the alteration.

By this process the General Rule on the subject of By this process the General Rule on the Subject of Temperance was altered in ISMs; and by this process, laid down in the Book of Discipline by which Methodists ministers and laymen, propose to be governed, the Anti-Slavery men propose to amend the law relative to holding human beings in bondage. The New York East Conference, at its last session, adopted a resolution favoring such an alteration of the General Rules as would place slaveholding among the things forbidden. The majority in favor of such an amendment was so much larger than the Pro-Slavery party had anticipated. e majority in favor of such an amendment was a ch larger than the Pro-Slavery party had anticipated much larger than the Pro-Slavery party had anticipated, that they immediately commerced an agitation among the laity to neutralize, if possible, the action of the ministry, and to frighten the younger preachers from their position. In this matter, the clergy who compose this defeated minority are but imitating the tactics of the politician, and the "Ministerial and Laymen's Union. Yery much resembles those "Union-Saving Committees" which, among party tacticians, have become somewhat antiquated. We await, without much anxiety, the result of the herculean labors of these Union-Saving clergymen, and append what we these Union Saving clergymen, and append what we believe has never yet been published, the vote upon the resolution referred to. THE RESOLUTION.

Resolved, That we earnestly request the General Conference amend the Discipline as to place slaveholding among the thorbidden by the General Rules.

In favor of this resolution:

The Rev. Mesura Nerris, Goodseil, Grisweld, and Nesh, Presiding Elders of the Conference, Dr. Fior, T. Harlin, Fielder, Inskip, and Reeler, of this city; Bettom, Duther Grinsel, Hensen, Habbell, Landen, Lawrence, Stapes, and Streeley, of Brockyun; Dr. Chry of Middledown; Pego of distribud; Weed, Woodrieff, and Ford, of New-Haven; Collins of Bridseport, Hatfield of Samford: Hoyt of New-Rockelle, and Mesura Abbott, Aston, W. H. Buns, Boole, A. Booth, J. F. Booth, Carral, Chnidler, Chiltenden, Collins Davenport, De Vinne, Fox W. tribbert, Glover, H. Hatfield, Hollis, Hangh, Hill, Howard, Habbell, Johnson, Latham, Leek, Litthewood, Little, Loomes weekey, A. McAlleter, Miner, D. Nash, Nickerson, Olmarsad, Oldrin, Orchard, Parket, Peck, L. P. Petry, Phebury, P. att. Pathor, Redford, Reynolds, Ross, Rushmote, Russel, Seaman, S. H. Bonth, Stebbins, Schman, Tsylor, Vinnon, R. Wake, W. Wake, McWhite, W. Woolbey.

Those who voted in the negative were:
Mesur, H. Banes, N. Banes, Beuton, Camp, L. Clark, Crobs, Fuller, G. S. Gilbert, R. Gilbert, Gilder, Hagany Janes, Kelsey, Kunnedy, Malloy, Merwin, J. H. Perry, Puncy, Roche, Rutherford, Shilman, Simpen, Terry, Wood, and Worth.

Truly, a very small minority, and yet, as a nong mere politiciane, a few determined and resolute men, albeit they are Ministers of the Gospel, may make a great deal of trouble when united in oppos was to any great moral reform.

A METHODIST. In favor of this resolution:

SCIENCE, INDUSTRY, AND INVENTION.

A SINGLE INVESTION .- The world is prover stally neglectful of its greatest benefactors. While the pecuniary recompense is in some cases grudgingly extended, in others it is wholly denied. Of many even the memory is lost. Henry Cort, the inventor of the process by which cast iron is converted into wrought iron, impoverished himself in perfecting it, and died miserably poor. His children even now, in their old age, subsist on a paitry annuity of £100 from the Government Yet the invention of the process of puddling iron added hundreds of millions to the wealth of Englanddoubled the value of her coal mines, gave employment to thousands of her population, and literally enabled her to subsidize the world. Fitch, the undoubted inventer of the steamboat, who propelled it by an engine of his own contrivance, not knowing that the steam engine had been already invented in England, lived so miserably and suffered so intensely from poverty and ridicule as to be driven to suicide. His name is immortalized on the wheel-house of a ferry boat on the Delaware! Fulton, who perfected the gigantic conception, making it the practical reality we now behold it wherever rivers run or lakes and seas expand, was the subject of continual ridicule and litigation. He realized a reputation only, not a fortune. When a national contribution for the benefit of his children was proposed by setting up in every steamboat boxes into which some sympathetic hands might deposit the stray pennies of an exuberant thankfulness, the owners of many boafs refused to permit it. The inventors of the saw, the plane, and even of the railroad, are atterly unknown. It is probable that the famishing descendants of the former even now go supperless to bed, and that those of the latter would be denied the cheap gratuity of traveling as deadheads.

So also, as we intimated on a former occasion, the world has forgotten to whom it was indebted for the tinder-box, although for centuries it supplied the most civilized countries with the means of obtaining light and fire. There is no record that Eden, with all its concentrated comforts, yielded any fire but that which blazed from the flaming sword before which the primal sinners were driven forth into the wilderness. Yet in that wilderness, as in all others that now exist, the art of producing it must have had a comnon origin. The spark was kindled from dry wood by laborious friction in its rudest form of application. and accident must have subsequently drawn it forth by the collision of stones. The Indians, from the Arctic regions to Patagonia, possess a common knowledge of these kindred processes. But most of them were ignorant of the use and value of iron until taught by Europeans. Hence the union of the flint and iron in one receptacle was a symbol of advancing civilization, and that the latter had newly asserted its supremacy. The tinder, substituted for the dried moss or rotten wood, completed the invertion, and the world adopted it with wonder. It may yet linger in couninto which steam and railroads have not penetrated, but in all others it has fulfilled its mission and ceased to be either made or used. Attempts were made to supersede it by the use of aquafortis in a phial, but chemistry had not then reached its present high position, and failed in its endeavors. It finally produced the friction match, and thenceforward the

tinder-box became obsolete. The common friction match, now almost as indispeneable as light and water, originated in Scotland, and was the result of accident. Its inventor, John Walker, a chemist by profession, died only a few menths age. While experimenting with chlorate of potash and sulphuret of antimony, he discovered the art of making friction matches. For a long time the matches so produced were sold only in his own neighborhood of Stockton; yet, as he got Is, 6d. per box, he realized a handsome sum from his discovery. But Prof. Faraday, having his attention directed to it, visited the inventor, at his laboratory, obtained a box, and made the discovery a subject for his lectures From this beginning the matter went into the nawspapers and scientific journals, where it attracted the ttention of enterprising men, who simplified and cheapened the process, and pushed it into great commercial importance. It is now, and for years past has been, a vast business in England, employing many workmen, consuming tuns of chemicals and whole cargoes of American pine; its products being exported to foreign countries, in many of which, even in advance of steam and railroad, it is invading the dominion of the tinder-box. From England it came to us, and we were glad to have it even at a shilling a box.

Perhaps the earliest manufacturer here was Dr. Abiel Cooley of Hartford, Connecticut. By some he is supposed to have been the inventor, but this is probably in consequence of the early day at which he embarked in the business. He was also the first who patented a medicine in this country, and thus threw open the door to what has since grown up into an immense traffic, making some men sick, curing others, but probably killing more than the doctors, at the same time giving life to the newspapers by an enormone outlay for advertising. No sooner had friction matches been imported here, than American ingenuity was invoked to improve and cheapen them. So long as foreigners held possession of our market, they compelled us to pay them a shilling a box. But machines were quickly invented which converted a pine board into a myriad of sticks of uniform length and th ckness, without loss of material. A sing e machine will produce 5,000 splints per minute, each splint making two matches, as each end is dipped in the paste, after which the splint is cut in two. This is equal to a production of 6,000,000 in ten hours. Females and young children were employed in handling, dipping, and packing them in cheap paper boxes, made by other juveniles on the premises, and rival factories were established in various places, each striving by the superior quality of its wares and the low prices at which they were sold, to command the market. In this furious contest for supremacy, the English match was quickly superceded, and the price has now fallen from \$15 per gross for the imported article, to \$1 per gross for a home-made match of infinitely better quality. Their cheapness is astonishing, yet many nanufacturers have grown wealthy at these low prices. But the consumption is even more wonderful, as matches are used by everybody and on every occasion. A Utica paper informs us that a manufacturer in Herkimer county, has made during the last eighteen years about 6,500,000,000 matches, using 2,225,000 feet of lumber. His present annual consumption of lumber is 185,000 feet, equal to four large rafis. This produces 2,750,000 matches daily, or more than a illion annually showing a prodigious increase over the first eighteen years. The daily consumption of phosphorus is as much as can be extracted from the sones of a horse, thus using up the bodies of 300 horses annually to supply a single factory. But this mmense production is going on at probably fifty other factories at the same time. The inventors and pion eers in this now extensive business, unlike those above adverted to, were generally successful in amassing fortunes from their labors. The friction

able merument of how much good may be done, and how extensive a manufacturing interest may be built up in a comparatively brief period from a single

RECENT IMPROVEMENTS IN THE MANUFACTURE OF

IRON AND STREL .- It is not merely the intrinsic value of new inventions or discoveries which should induce

ne to examine them, but it is important to do so, as

many new ideas may be suggested to those practically

acquainted with the subject of which they treat, which

might not otherwise be thought of; it is, therefore,

not only interesting, but at the same time important, to examine some of the new methods which are constantly proposed to facilitate the manufacture and improve the quality of iron and steel. It would appear that there are even more inventors in the field recently than is generally the case, if we may judge from the many methods which have lately been proposed. Among other inventions those of Mesers. Morgan, Carmont, Corbett, and Mushet merit some considereration from the manufacturing community, inasmuch as they emanate from well-known practical men. The invention of Morgan relates to the smelting of iron ores, in which the quantity of alumina present is equal to, or exceeds one-half the quantity of silica, and the invention consists in employing as a flux in the blast-furnace, when smelting such ores, sandstone, sand, or in fact any other matter which contains silica in a comparatively pure form—that is to say, where the proportion of that substance is about 70 per cent; any substance containing less than this would be altogether unsuitable as a flux, according to this invention, owing to the increase of fuel it requires, and also the large quantity of impurities which would be introduced by it into the furnace. When ores containing silica in a quantity less than double the alumina are smelted in the ordinary manner, the alumina renders the slag infusible and thick, and the working of the furnace is imperfect, while the iron becomes at the same time deteriorated. In carrying out his invention, Mr. Morgan operated upon ore known as Cleveland iron-stone, which ore contains of alumina 96, and of silica 8,62. Now when, according to this invention, iron ores are employed which contain proportions of silica and alumina different from that above, the quantity of sandstone should be regulated so that the silica and alumina in the charge may bear to each other the same or nearly the same proportion as was the case with the Cleveland ironstone, which was [as follows: Calcined iron-stone, 11 cwt.; sandstone, containing 93 per cent of silica, 14 cwt.; limestone, containing 53 per cent of silica, 4 cwt. This invention consists in adjusting the proportion of the silica and alumina in the charge by the addition of silica, where ores are employed which do not contain such a quantity of silica (when combined with lime to form a slag) as will carry down the alumina which the ore contains, and at the same time produce a sufficiently fluid slag. In this manner Mr. Morgan is enabled to smelt ores of this description as advantageously as ores which naturally contain silica and alumina in such proportions as to produce fluid or fusible slag. It will be seen that the principal feature in this method consists in employing silica as a flux. Now, as has been remarked, the use of silica is as well known, or ought to be, by all who have charge of furnaces, as limestone, and consequently the mere employment of that substance for that purpose would not prevent its use by others either in the form of sandstone or sand; but we are told by Mr. Morgan that he is aware that silica has been used before as a flux; but heretofore it has been used with ores which do contain sufficient silica to carry down the alumina-that is to say, a least two of silica to one of alumina-but which nev ertheless do not contain silica enough to make sufficient slag to protect the iron from the blast, and for the proper working of the furnace. This inventor claims only the employment of silica where it is used together with ores in which the quantity of alumins present is equal to or exceeds one-half of the quantity of silica. According to Messrs. Carmont & Corbett's invention, the flues of furnaces for the production of wrought-iron, or steel, are so constructed as to rise perpendicularly from the grate, so as to carry off all deleterious gases generated in the process of manufacture, and also in preventing such deleterious gases coming in contact or becoming incorporated with the metal so manufactured. Furnaces thus constructed cause the heat powerfully to reflect and reverberate upon the metals, and at the same time prevent all flame or smoke passing over or coming into contact with the metal while in a state of fusion. Mr. Mushet, the well-known metallurgist, has stated his invention to consist in manufacturing cast-steel from cast-iron which has been wholly or nearly decarbonized, by passing air through it while in a molten state; the conversion of the said iron into cast-steel being effected by melting the same, and treating it while melting or when melted with a triple compound or mixture conron, earbon, and ing of or containing Mr. Mushet states that the essence of his invention consists in adding the tripple compound to the decarbonized iron, and that by preference he manufactures his tripple compound by reducing "spiegel axen," which contains from two to eight parts of manganese in every one hundred parts of iron, together with the proportions of carbon contained in cast-iron; but the compound may be at the same time obtained in any convenient manner. To obtain cast-stepossessing a medium degree of hardness, 4 lbs. of the tripple compound are to be added to 36 lbs. of iron; when a hard quality of steel is desired, 6 lbs. of the compound must be added to 34 lbs. of iron; and lastly, to obtain a very soft steel, he adds 2 lbs of the compound to 38 lbs. of iron. The principal feature of this patent appears to be the regulation of the hardness of the steel desired by varying the proportion of the tripple compound. This invention resembles very much several of Bessemer's methods, of which it almost appears to be but a modification.

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INSULATED CASTINGS .- Mr. Calvin Adams of Pitts burgh, Pa., has recently discovered that an important lectrical change takes place, when molten iron solidfies in cooling. By insulating the molds, and the man pouring in the liquid metal, the castings from ommon iron came out as white as silver and hard as steel. This is another evidence of the universality of this subtle force, and though it is not as yet applied to any practical purpose, such phenomena cannot fail eventually to produce useful effects.

CUT-OFF AND THROTTLE VALVE .- As we have re seived notices of several newly invented cut-offs, all which are connected to the governor, and produce like results, differing only in unimportant mechanical devices, we will give a general idea of their practical operation, and merit and demerit, as compared with

the throttle valve. The trottle valve heretofore used, in connection with the governor, regulates the speed by allowing the steam to expand in its passage from the boiler to the engine. Reducing the pressure of steam before applying it to the piston is accompanied with a loss of power, which suggested the idea of applying it at its all force, and cutting it off at a proportion of the stroke, relative to the amount of resistance to overme, or the power used. Ingenious devices being invented for operating the cut-off by the governor, it was supposed that perfection was reached in the economical and instant adaptability of the speed of the piston to the variations in resistance. In practice, how ever, it has been found that where high steam is used, were this principle perfectly applied, the perussion of the steam on the piston would act like a battering-ram at every stroke, to the great damage and final destruction of the machine. With low steam this objection is so slight, that it is more than balanced by its economy in fuel. Though high steam is far more economical than low, and can be as safely made with a well-constructed boiler and faithful er gineer, it cannot be applied to the piston of a reciprocating engine-moving with the ordinary velocity-at 160 pounds to the inch, without serious damage, both match, insignificant itself, the offspring of accident, to engine and boller, by its percussion and resultant and baving an insignificant beginning, is yet a remark-

reaction. With very low steam, the self adjusting ent-off may be applied so as to produce very nearly its theoretical results, but as ordinarily need, a pres sure gauge applied to the cylinder would indicate an amount of expansive force lost between the boiler and engine, approaching the effect of the throttle valve nearly in proportion to the hight of steam in the

COMPRESSED AIR AS A MEANS OF COMMUNICATING Power.-Messrs. Debain, Botton and Zellier have recently applied to the Prefect of the Seine for permission to lay mains through the streets of Paris for the introduction and circulation of compressed air. "This enterprise," as they say in their application, "consists in the compression of air by means of large establishments, which we erect outside of the city, the compressed air to be led through the whole city by a system of pipes similar to that used for the destribution of gas, so furnishing a means of power and life wherever it may be needed. It is well known that it requires considerable time to set up the ordinary machines for obtaining power; whereas we can introduce ours generally in a half a day, and in the most difficult cases in two days, and when this is once done, the operative who uses it is perfect master of it. He can run it by day or by night, and can begin and end work whenever he pleases without interfering with his neighbor. The amount of power farnished is meas ured by a meter. He has no boiler to heat, and loses none of the power which is lost in the ordinary use of steam. In a word, power is domesticated.

"And this air is not confined in its use to the moving of machinery. A simple cock will replace the cumbrous bellows in the smiths' shops, and will furnish much more oxygen, the air being more compressed than by the bellows, producing a much more perfect and much more intense combustion. Those trades which require a continuous or occasional draught of air will always have it at hand.

'It will also be of great use in the economical heat ing of buildings, as a current of compressed air blowing the fire in the furnace will produce a perfect combustion of the fuel. The power which it gives may be applied to elevating water into the upper stories, and much other work.

"The health of the city will be improved by the diminution of smoke, which will, in the end, be entirely consumed. Hospitals, sewers, workshops, ten-ant-houses, and places of public assembly may be ventilated by a current of compressed air more cheaply than in any other way.
"The price at which it will be furnished to the pub-

lie for use will place it within the reach of all.

"There is no danger to be apprehended from it; even should the pressure be so great as 150 pounds per square inch, tubes can easily be made which will sustain it, and if a tube should burst, the air streaming out would be no injury, except by its lose to us."

CHEAP BAROMETER .- The necessity for a cheap, simple and compact barometer has long been felt, especially by farmers, for next to that of the mariner, the successful performance of his duties depends on a reliable prognostication of the weather.

"Beaument's Metallic Baremeter," is a new invention intended to supply this necessity, and as they are sold at the low price of \$5 each, the inventor informs us that in addition to his wholesale trade he is daily receiving orders from farmers throughout the

Unlike other barometers, this has no glass tube or mercury, and is consequently less liable to become disarranged or demolished by slight accidents. The case of the instrument is a cylinder of brass, nicely finished, 14 inches in diameter, 2 inches deep, provided with a ring and intended to be suspended against a wall. It is closed in front with a glass, through which is seen a hand moving on the dial. It s closed at the back with a solid plate, to which all the machinery is fastened. The most important par of the instrument is a spring or elastic vessel made of corrugated plates of brass, inside of which a perfect vacuum is made when the opening is closed by soldsring. At the moment the vacuum is made the spring contracts a good deal, and afterward expands or tracts a little for every change in the pressure of the atmosphere. To make visible these minute variations, the spring is made to act on several multiplying levers, the last of which is linked to a crank on the spindle which carries the index, indicating the density and humidity of the atmosphere.

ENGLISH ARSENALS-WHEEL MAKING .- A single Government Arsenal of Great Britain covers 260 acres of land, and is divided into the gun, carriage, and aboratory departments, employing at times 12,0 During the late war, 10,500 shells were made and passed out of the laboratory in one day. A large building is now being erected, with machinery and other conveniences expressly for manufacturing the Arm-

The carriage department, where gun and ammun tion carriages are made, employs 22 steam engineer amounting to 400 horse-power, three steam hammers, 16 steam boilers, and nearly a mile of shafting, transmitting power to 300 machines. A machine used in this department appears to be not only an expeditious, but very effective method of putting together the various parts of a wheel, which might be successfully applied by some of our extensive carriage manufac turers. It consists of a circular platform, on the outer edge of which are movable segments of a circle, connected with a bydraulic press. In its operation, a wheel, with the ends of the spokes barely entered in the hub and felly, is placed on the platform, when the press is put in operation, and the movable segments are forced equally on all sides against the periphery of the felly-thus driving home the tenons of spokes more perfectly than can possibly be done by

The difficulty and labor of driving spokes with suitable force is the occasion of so many wheels being made that depend solely on a tight fit of the tire to hold them together; but as this soon expands by the constant hammering it receives in use, nothing short of the force of a good hydraulic press should be used to squeeze the closely-fitted wooden joints into place.

A NEW STEAM BOILER .- Joseph Harrison of Philaiphia, a Russian contractor, cotemporaneous with the Messra. Winans, of "Cigar-steamer" notoriety, has recently constructed and put into operation a newly-devised steam boiler, which for novelty and probable utility equals the "ocean shuttle" of his Baltimore friends. It consists of 300 cast iron globes six inches in diameter, connected together by tuber two or three inches long. Though the projector alleges perfect safety from explosion and an actual saving of 300 pounds of coal per day for 25 horse power, it is difficult to conceive how thick cast iron an generate steam faster than the thin copper tubing of a locomotive boiler, or how it is easier to keep the right quantity of water to prevent explosion in bombshells than in a single boiler.

PATEST TABLE, -Our book-loving friends will be eased to learn that Mr. George Folsom, formerly rarian of the Athenaum of Boston, has invented and patented a very ingenious and useful librarytable, which is really quite a novelty. It is capable of no less than nine changes of position or transformstions, for convenience in reading, writing, exhibiting prints, sustaining large books, holding a newspape unfolded within easy reading distance, &c. It may even be transformed into an easel for drawing and painting. This very useful piece of furniture is called he Athenaum Table.

IMPROVED PATENT PAINT .- E. E. & J. F. Ellery of this city have patented a new paint, formed by dissolving elastic gums in linseed oil. It may be ground in any color, and used for all purposes, and is espe-cially adapted to covering the exposed surfaces of iron buildings. The inventors allege that it covers more surface, takes less oil to thin, possesses double the body, is not affected by heat or cold, and, as it does not oxydize, is more durable than metallic paint.